

# Can Dress be a Salvational Issue

## Biblical Abominations:

Eating Unclean Animals - [Leviticus 11](#) (The Punishment - Consumed with Fire [Isaiah 66:17](#))

Idolatry - [Deuteronomy 27:15](#) (The Punishment - They are outside the New Jerusalem. [Revelation 22:15](#))

Homosexual Practices - [Leviticus 18:22](#) (The Punishment - They are worthy of the 2nd death. [Romans 1:27-32.](#) vs. 27 identifies with [Leviticus 18:22](#))

Witchcraft - [Deuteronomy 18:10-12](#) (The Punishment - vs.12 "Driven out by the Lord")

## The seven Abominations of Proverbs 6:16-19:

- a) proud look - (The Punishment - God will burn them up. [Malachi 4:1](#))
- b) lying tongue - (The Punishment - Lake of Fire [Revelation 21:8](#))
- c) hands that shed innocent blood - (The Punishment - Under God's Curse [Deuteronomy 2:25](#))
- d) heart that devises wicked imaginations - (The Punishment - Destroyed by God [Genesis 6:5-7](#))
- e) feet swift to run to mischief - (The Punishment - The "Fruit" of mischief is [iniquity](#) [Isaiah 59:4](#), and iniquity separates us from God [Isaiah 59:2](#))
- f) a false witness that speaks lies - (The Punishment - This is a violation of the 9th commandment [Exodus 20:16](#). This is sin [1st John 3:4](#). Wages for sin is death [Romans 6:23](#))

g) sowing discord amongst brethren - (The Punishment - They are to be “avoided” Romans 16:17, they are “not the servants of Christ” vs. 18. If they are not servants of Christ they are against Him Luke 11:23, God’s enemies will be put “under His feet” 1st Corinthians 15:25. Malachi 4:3 shows the wicked will be ashes under the saints feet.)

Making Foul or Unjust judgments - Proverbs 17:15 (The Punishment - They are punished by God 2nd Peter 2:9)

Deliberately Ignoring God’s Commandments - Proverbs 28:9 (The Punishment - This is sin. 1st John 3:4. The payment for sin is death. Romans 6:23)

Cross Dressing between Male and Female Garments - Deuteronomy 22:5 (The Punishment - Shall not enter the New Jerusalem. Revelation 21:27)

So we can clearly see that what the Bible refers to as an abomination, is a salvational issue.

Since the way an individual dresses can also be considered an abomination, then that means our dress can affect our salvation.

Most individuals in the SDA church would not argue the other items mentioned as worthy of separation from God, but we must accept the consistency of the Bible that which the Word of God condemns as an abomination (whatever it is) is indeed salvational.

## The SEAL of the Living God.

Who gets it? Revelation 7:3 (God’s servants)

What are one of the works the servants of God must do to receive this seal? [Ezekiel 9:4](#) (Crying & Sighing against the “abominations” that are done in the land.)

Let's look at two applications of this point from the SOP.

The day of God's vengeance is just upon us. The seal of God will be placed upon the foreheads of those only who sigh and cry for the abominations done in the land. Those who link in sympathy with the world are eating and drinking with the drunken and will surely be destroyed with the workers of iniquity. "The eyes of the Lord are over the righteous, and His ears are open unto their prayers: but the face of the Lord is against them that do evil." {5T 212.3}

Who are standing in the counsel of God at this time? Is it those who virtually excuse wrongs among the professed people of God, and murmur in their hearts, if not openly, against those who would reprove sin? Is it those who take their stand against them, and sympathize with those who commit wrong? No, indeed! These, unless they repent, and leave the work of Satan in oppressing those who have the burden of the work, and holding up the hands of sinners in Zion, will never receive the mark of God's sealing approval. They will fall in the general destruction of all the wicked, represented by the five men bearing slaughter weapons. Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those "that

sigh and cry for all the abominations that are done" in the church. Their love for purity and the honor and glory of God is such, and they have so clear a view of the exceeding sinfulness of sin, that they are represented as being in an agony, even sighing and crying. Read Ezekiel, chapter nine. {RH, September 23, 1873 par. 5}

So we see here that the sighing and crying against the abominations that are done are both in the "world" and in the "church". Those who do this are the ministers of God's approval, and by the grace of God will receive the seal of the living God. Brethren, few though they will be, we must be counted amongst this number.

Dealing directly with the subject of dress, does the Bible acknowledge it as something that can affect our salvation?

1st John 2:15 tells us to love not the world, neither the "things" that are in the world. Notice what the worldly things are that we are not to love not. vs.16 Lusts of the Flesh, Lusts of the Eyes, & Pride of Life.

If we love whatever the "things" are that are of the world, we do not have the love of the Father in us and we are "enemies of God". James 4:4

So what are some of the "things" that are of the world?

Notice what the SDA Bible Commentary 7 pg. 641 says:

**The things.** That is, the separate parts that together compose the *kosmos*. Things that have no good use must be avoided entirely, and many things good in themselves may come between man and God. Houses and lands, clothing and furniture, relatives and friends, are worth-while possessions. But when any of these is made a center of attention, to the detriment of spiritual

life, it takes the place of God and becomes an idol (see on [Matt. 10:37](#); [Luke 14:26](#)). To be sure, self is always what actually comes between a man and his God.

One thing that is definitely worldly is harlotry. For it promotes lusts of the flesh.

Notice what the bible says about a certain attire. [Proverbs 7:10](#)

Did you see that? There is clothing that has a direct connection to harlotry. If it's connected to harlotry, then it's worldly for it promotes lusts of the flesh. When a person "knowingly" dresses this way, and refuses to let God reform their lives, they testify that the Love of the Father is not in their heart and they are enemies of God. [1st John 2:15 & 16](#)/[James 4:4](#) This means that there are ways a person can dress that can affect their SALVATION!!!!!

Now I believe we can appreciate this point from the Pen of Inspiration.

Many dress like the world to have an influence. But here they make a sad and fatal mistake. If they would have a true and saving influence, let them live out their profession, show their faith by their righteous works, and make the distinction great between the Christian and the world. I saw that the words, the dress, and actions should tell for God. Then a holy influence will be shed upon all, and all will take knowledge of them that they have been with Jesus. Unbelievers will see that the truth we profess has a holy influence, and that faith in Christ's coming affects the character of the man or woman. If any wish to have their influence tell in favor of the truth, let them live it out, and thus imitate the humble Pattern. {MYP 128.1}

I saw that God hates pride, and that all the proud, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up. I saw that the third angel's message must yet work like leaven upon many hearts that profess to believe it, and purge away their pride, selfishness, covetousness, and love of the world. {MYP 128.2}

Jesus is coming, and will He find a people conformed to the world? and will he acknowledge them as His people that He has purified unto Himself? Oh, no. None but the pure and holy will He acknowledge as His. Those who have been purified and made white through suffering, and have kept themselves separate, unspotted from the world, He will own as His. {MYP 128.3}

As I saw the dreadful fact that God's people were conformed to the world, with no distinction, except in name, between many of the professed disciples of the meek and lowly Jesus, and unbelievers, my soul felt deep anguish. I saw that Jesus was wounded and put to an open shame. Said the angel, as with sorrow he saw the professed people of God loving the world, partaking of its spirit, and following its fashions, "Cut loose! Cut loose! lest He appoint you your portion with hypocrites and unbelievers outside the city. Your profession will only cause you greater anguish, and your punishment will be greater, because ye knew His will, but did it not." {MYP 129.1}

Again we find dress being associated with worldliness. This time it's "pride". What was the end result, they shall be burnt up and made stubble. Dress again, is connected to affecting ones SALVATION!!!!

Here are other quotations where Sister White CLEARLY shows that our habits and modes of dress can affect our salvation.

Obedience to fashion is pervading our Seventh-day Adventist churches and is doing more than any other power to separate our people

from God....All exhibitions of pride in dress, which is forbidden in the word of God, should be sufficient reason for church discipline. {4T 647}

What is our condition in this fearful and solemn time? Alas, what pride is prevailing in the church, what hypocrisy, what deception, what love of dress, frivolity, and amusement, what desire for the supremacy! All these sins have clouded the mind, so that eternal things have not been discerned. Shall we not search the Scriptures, that we may know where we are in this world's history? Shall we not become intelligent in regard to the work that is being accomplished for us at this time, and the position that we as sinners should occupy while this work of atonement is going forward? If we have any regard for our souls' salvation, we must make a decided change. We must seek the Lord with true penitence; we must with deep contrition of soul confess our sins, that they may be blotted out. {1SM 125.2} We must no longer remain upon the enchanted ground. We are fast approaching the close of our probation. Let every soul inquire, How do I stand before God? We know not how soon our names may be taken into the lips of Christ, and our cases be finally decided. What, oh, what will these decisions be! Shall we be counted with the righteous, or shall we be numbered with the wicked? {1SM 125.3}

The sin of these last days is upon the professed people of God. Through selfishness, love of pleasure, and

love of dress, they deny the Christ that their church membership says that they are following. I thank God that Jesus Christ knows every impulse in the heart of the believer. Many profess to be children of God who do not follow Christ. Their frivolity, their cheap conversation, their want of high-toned piety, their low aims, mislead others who would pursue a different course were it not for the example of these deceptive characters, those who do not love Christ or do His will but simply follow their own imaginations. {TM 129.1}

Dangers in the Love of Dress.--The love of dress endangers the morals and makes woman the opposite of the Christian lady, characterized by modesty and sobriety. Showy, extravagant dress too often encourages lust in the heart of the wearer and awakens base passions in the heart of the beholder. God sees that the ruin of the character is frequently preceded by the indulgence of pride and vanity in dress. He sees that the costly apparel stifles the desire to do good. {CG 416.3}

Do not, my sisters, trifle longer with your own souls and with God. I have been shown that the main cause of your backsliding is your love of dress. This leads to the neglect of grave responsibilities, and you find yourselves with scarcely a spark of the love of God in your hearts.

Without delay renounce the cause of your backsliding, because it is sin against your own soul and against God. Be not hardened by the deceitfulness of sin. {CH 603.1}

Demoralizing extravagance prevails everywhere, and Souls are going to ruin because of their love of dress and display. The life of nine tenths of those who are devotees of

fashion is a living lie. Deception, fraud, is their daily practice; for they wish to appear that which they are not. {MYP 359.1}

Vanity in dress is a great temptation for the youth, as well as love of amusement. The sacred claims that God has upon us all are, the whole heart, the whole soul, the whole affections. The answer some make to this statement is, Oh! I do not profess to be a Christian. What if you do not? Has not God the same claims upon you that he has upon the one who professes to be his child? Because you are open and bold in your careless disregard of sacred things, is your sin of neglect and rebellion passed over by the Lord? {PH013 5.1}

If all could see themselves as they file into the house of God in Battle Creek, the great heart of the work, and know the record which the Lord's watcher bears to heaven of the means squandered on themselves, if they could see the array of figures standing against their names, they would not feel very much satisfaction or real enjoyment in the exhibition of themselves before the heavenly universe. It is written off against their names, "Thou art weighed in the balances, and found wanting." These can not but be the ones included in the number who had the gay apparel, or those who occupied the highest seats. The very principle that leads them to dress as they do, that makes Heaven ashamed of them, will reveal in them a love of dress, a love of outside appearance, at the expense of the soul. {PH157 13.1}

We may also deny Christ by pride of dress and conformity to the world . . . {CCh 81.2}

Instructing New Converts on Idolatry of Dress.-- One of the points upon which those newly come to the faith will need instruction is the subject of dress. Let the new converts be faithfully dealt with. Are they vain in dress? Do they cherish pride of heart? The idolatry of dress is a moral disease. It must not be taken over into the new life. In most cases, submission to the gospel requirements will demand a decided change in the dress. {Ev 268.2}

The words of Scripture in regard to dress should be carefully considered. We need to understand that which the Lord of heaven appreciates in even the dressing of the body. All who are in earnest in seeking for the grace of Christ will heed the precious words of instruction inspired by God. Even the style of the apparel will express the truth of the gospel. {Ev 269.1}

After all these clear points, I believe we should agree that it would be holistically unbiblical to think that dress is not a topic that can affect our salvation.

Here are some scriptures that speak to governing principles of dress.

- 1) 1st Corinthians 14:40 (It should be decent and orderly.  
Unoffensive and neat)
- 2) 1st Corinthians 10:31/Exodus 28:1 & 2 (It should reveal  
God's glory {which is His character. See Exodus 33:18 & 19/34:5-7} and be naturally beautiful)

There should be no carelessness in dress. For Christ's sake, whose witnesses we are, we should seek to make the best of our appearance. In the tabernacle service, God specified every detail

concerning the garments of those who ministered before Him. Thus we are taught that He has a preference in regard to the dress of those who serve Him. Very specific were the directions given in regard to Aaron's robes, for his dress was symbolic. So the dress of Christ's followers should be symbolic.

In all things we are to be representatives of Him. Our appearance in every respect should be characterized by neatness, modesty, and purity. But the Word of God gives no sanction to the making of changes in apparel merely for the sake of fashion,--that we may appear like the world. Christians are not to decorate the person with costly array or expensive ornaments. {Ev 268.3}

3)1st Timothy 2:9 (It should be modest and not represent images of harlotry Proverbs 7:10)

4)1st John 2:15/James 4:4 (It should not reflect the things or principles of the world. Promoting lusts of the flesh, eyes, or pride of life. Extravagance)

5)1st Peter 3:3/1st Timothy 2:9/Isaiah 3:16-26/Deuteronomy 7:24-26 (No artificial adornments. Better known as jewelry)

Anytime God's instructions are disregarded (no matter how small or great it is to us, it is a sin.) James 4:17

Our natural minds are too sinful and finite to define right from wrong. Therefore, we are not qualified to say what's a big deal vs. a small one. Everything must be determined by the word of God. After all, it was salvational when:

Adam & Eve ate a simple piece of fruit from the Tree of the Knowledge of Good and Evil - [Genesis 3:6 & 7](#)

Uzzah touched the Ark - [2nd Samuel 6:6 & 7](#)

Moses struck the rock rather than speak to it - [Numbers 20:11 & 12](#)

To most people these all seem insignificant and unworthy of the level of punishment that was given. Yet, all of these brought sin and separation from God into the world and their personal lives. Why? Because they did not do what God said!!!

Why then would we think with all of what God has said on the subject of dress that they can be disregarded and it has no bearing on ones relationship with Jesus and their salvation? This is not balanced thinking.

Now that we have covered what effect dress can have on our salvation, I believe we can with a more open mind investigate the statements from Ellen White on the “Dress Reform” & “Reform Dress” that “appears” as if it’s saying it’s not a salvational subject. Lets begin.

**“The dress reform was among the minor things that were to make up the great reform in health, and ***never should have been urged as a testing truth necessary for salvation.***”**

Let’s investigate the context of the quote so we can understand what the “dress reform” is vs. what it is not.

"I put on the reformed dress September, 1865, when I visited Dansville with my sick husband. It was the same length I now wear, and I was distinctly given to understand that it was not the "American Costume." I have worn this style of dress ever since that time, excepting at meetings, in the crowded streets of villages and cities, and when visiting distant relatives. Since I commenced to write No. 11, in January, 1867, I have worn no other than the reformed dress. My reasons for pursuing the course I have are as follows:-- {RH, October 8, 1867 par. 13}

1. I put on the reformed dress for general use more than two years since, because I had seen that it was a convenient, modest, and healthful style, and would, in the providence of God, as Health Reform should lead the way, finally be adopted by our people. {RH, October 8, 1867 par. 14}

2. It was my duty to avoid raising prejudice against the dress, which would cut off my testimony if I wore it, until I had fully set the matter before the people, and the time came, in the order of events, for it to be generally adopted. {RH, October 8, 1867 par. 15}

3. The dress reform was among the minor things that were to make up the great reform in health, and never should have been urged as a testing truth necessary to salvation. It was the design of God that at the right time, on proper occasions, the proper persons should set forth its benefits as a blessing, and recommend uniformity, and union of action. {RH, October 8, 1867 par. 16}

4. The issue came too soon. The defence of "the dress" (quotations added)was forced upon us by those who opposed it, who at the same time professed full confidence in my testimonies. When the Health Institute was opened at Battle Creek, and the dress adopted by female patients, as directed by the physicians, then came the opposition, chiefly from brethren at Battle Creek. The physicians having full confidence in my testimonies, stated to them that the style of dress they recommended for their patients was the same as I had seen would be adopted by our people. Then came the general inquiry, and a strange spirit

of blind and bitter opposition arose with some who professed to be among the firmest friends of the testimonies. The general inquiry spread everywhere, and in the autumn and winter of 1866, letters came in from all directions inquiring in regard to what I had seen, asking for immediate answers. I therefore determined to hasten out No. 11. We visited the church at Wright, Mich., Dec. 21, 1866, and labored with them six weeks. I there wrote most of Testimony, No. 11. The first two Sabbaths and first-days I spoke to the people in my long dress. But when I had fully set the matter before the people without raising their prejudice, I put on my present style of dress, which was immediately adopted by the numerous sisters of that church. I have worn it since that time. At Greenville, Orleans, Orange, Windsor, Bushnell, Greenbush, Monterey, and Ithaca, I have, in speaking upon the great subject of health, mentioned the dress reform as one of the items of least importance which make up the great whole. With the dear sisters of these churches I have had no unhappy conflicts. I have presented the claims of this new and unpopular style of dress to them, while I set them an example. They have received my testimony, and have followed my example from principle, and not as the result of being urged. Those who, by their blind opposition, brought the issue too soon, caused confusion and prejudice, especially in the church at Battle Creek, must settle the matter with God and their brethren. I am clear in this matter, having done the best I could in standing in defence of the truth, and in laboring to save our people from confusion upon the subject.  
{RH, October 8, 1867 par. 17}"

Let's now analyze some things about this quote:

- 1)The outfit being discussed is called the "Reform Dress"
- 2)It was to be distinguished from the "American Costume" yet must have appeared like it.
- 3)She wore this dress often

- 4) It was convenient, modest, healthful, and was to be generally adopted by God's people (women)
- 5) The dress reform (reform dress in contextual reading for this has been the subject at hand) was a minor part of health reform and should never have been a test for salvation to God's people.
- 6) It was God's plan for it to be presented at a proper time to promote uniformity and union of action. (Please note the word "uniformity" which is not to be confused with "unity")  
According to the Websters 1828 Dictionary, uniformity means: "resemblance to itself at all times; even tenor; as the uniformity of design in a poem; Continued or unvaried sameness or likeness."
- 7) Though God wanted it introduced at a proper time, it was brought up too soon and it caused confusion.
- 8) "The Dress" which is the "reformed dress" was being opposed by people who claimed to believe the testimonies.
- 9) Because the dress promoted health, modesty, and convenience, it was recommended by the physicians to the patients.
- 10) The brethren however opposed it with bitterness and blindness, while they yet claimed they believed in the testimonies.
  - 11) This "dress reform" which was the "reform dress", was of the least importance on the grand subject of health.
  - 12) It was a new, yet unpopular style of dress
  - 13) This style of dress was received in principle by many without it being urged or forced.

Now let's consider what the quote was NOT SAYING:

- 1) It was not dealing with the entire topic of Christian Dress and adornment. (The topic at hand was specific and not general. It was discussing the "reform dress".)
- 2) It was not saying that no matter what garments are worn, it has no bearing on one's salvation. (The several quotes given above makes that clear. There is no variance with God or His prophets. [James 1:17](#) There are ways we can dress that can DEFINITELY affect our SALVATION.)

3) It was not saying that dress reform “generally” plays a minor role in health. Notice this quote. Satan invented the fashions which leave the limbs exposed, chilling back the life current from its original course....The result is habitually cold feet and hands. Those parents who follow fashion instead of reason will have an account to render to God for thus robbing their children of health. Even life itself is frequently sacrificed to the god of fashion. {CG 426}

Our words, our actions, and our dress are daily, living preachers, gathering with Christ, or scattering abroad. This is no trivial matter, to be passed off with a jest. The subject of dress demands serious reflection and much prayer. . . . {CH 600.1}

Notice that she says dress (generally speaking) is NOT a trivial matter. Notice the Websters 1828 Dictionary definition of “Trivial”:

TRIVIAL, a. [L. *trivialis*; probably from Gr.; L. *tero*, *trivi*, to wear, or from *trivium*, a highway.]

1. Trifling; of little worth or importance; inconsiderable; as a trivial subject; a trivial affair.

Sister White said the “reform dress” was of least importance to the topic of health, but notice what she said about dress generally speaking. It is NOT trivial or of least importance. Do you see the contrast? I do.

The next quote in the e-mail was:

Some have supposed that the shirt and sacque mentioned in [Testimonies for the Church 4:640](#), was the pattern that all should adopt. This is not so, but something as simple as this should be used. No one precise style has been given me as the exact rule to guide all in their dress. ***Should our sisters think they must adopt a uniform style of dress, controversy would arise, and those whose minds should be wholly given to the work of the third angel's message would spend their time making aggressive warfare on the outward dress, to the neglect of that inward piety, the ornament of a meek and quiet spirit, which is in the sight of God of great price.***

Basically I say Amen, to this quote.

Let's just do what we did in the last quote:

- 1) There was an outfit that people were suggesting should be a “pattern” or exact uniform for all of God’s people.
- 2) There is no one precise style like the shirt and sacque mentioned in 4T 640 or otherwise that was given to Sister White to recommend to the people.
- 3) The result of recommending or urging a specific uniform would cause controversy. As a result of this, the proclamation of the Third Angel’s Message would be hindered. There would be an imbalance on the external reform and a neglect of the internal revival.

Now let's consider what the quote is Not Saying:

- 1) It is not saying that there are no governing principles to guide our dress no matter what the age. We are simply not to present exact rules. What are these principles?
  - a) Modesty - 1st Timothy 2:9/(contrast Proverbs 7:10)  
(This must be defined on God's terms. We're too sinful to do this ourselves)
  - b) Plain Distinctions - Deuteronomy 22:5 (Men must look masculine and women feminine. Again, according to God's terms)
  - c) Simple Beauty & Glory - Exodus 28:1 & 2/1st Corinthians 10:31 (Revelation of God's Characteristics eg. Purity, Clean, etc.)
  - d) Healthy - Genesis 3:21 (**Please read PP pg. 61.4**)
- 2) It is not saying that our dress is inconsequential and cannot affect our salvation. That's nowhere in the quote at all.
- 3) It is not saying that dress is insignificant either. It's simply showing the danger of making aggressive warfare on the externals to the neglect of the inward piety desperately needed. (By the way this same mistake can be made with the keeping of the Sabbath. We can stress so hard the external compliance or intellectual acknowledgment of the Sabbath without receiving the spirit of it, which is righteousness & holiness. Please read Desire of Ages 309.2 & 283.3.)

The next quote in the e-mail was:

The dress question is not to be our present truth. To create an issue on this point now would please the enemy. He would be delighted to have minds diverted to any subject by which he might create division of sentiment, and lead our people into controversy.

I beg of our people to walk carefully and circumspectly before God. ***Follow the customs in dress so far as they conform to health principles.*** Let our sisters dress plainly, as many do, having the dress of good, durable material, appropriate for this age, ***and let not the dress question fill the mind.***"—Letter 19, 1897.

"Our sisters should dress with simplicity. They should clothe themselves in modest apparel, with shamefacedness and sobriety. ***Give to the world a living illustration of the inward adorning of the grace of God. Place yourselves under the discipline of the living oracles of God, subjecting the mind to influences which form the character aright.***"

The first question I would ask is, "what question?"

In other words, is it the topic of dress reform generally that is being referred to here, or is it something else?

Let's find out.

Here's the beginning of the quote to once again provide context. Notice:

In answer to the questions that have recently come to me in regard to resuming the reform dress, I would say that those who have been agitating this subject may be assured that they have not been inspired by the Spirit of God. The Lord has not indicated that it is the duty of our sisters to go back to the reform dress. The difficulties that we once had to meet are not to be brought in again. There must be no branching out now into singular forms of dress. New and strange things will continually arise, to lead God's people into false excitement, religious revivals, and curious developments; but our people should not be subjected to any tests of human invention that will create controversy in any line. {SHM 441.1}

So once again we can see that the issue is not with the general topic of dress reform, but with an attempt to revive the "reform dress" advocated in the 1860's. It could have been a blessing, but because of God's people rejecting it, the Lord took it away never to be returned. For them to bring it up was considered human inventions, and not led by the Spirit of God. Such is not the case with the general subject of dress reform as we have seen quotes that extends all the way to our day

and beyond as still binding and God has called His ministers to take a decided stand.

In closing, I would say, as I've always said that there is nothing that can save us but the blood of Jesus Christ that was shed on Calvary's Cross. There is only one name under heaven whereby men may be saved and that is Jesus. [Acts 4:12/1st John 1:7](#)

The fruit of this salvation will be demonstrated in our eating, drinking, & dressing habits amongst other things.  
[James 2:18](#)

It [sanctification] is not merely a theory, an emotion, or a form of words, but a living, active principle, entering into the everyday life. It requires that our habits of eating, drinking, and dressing be such as to secure the preservation of physical, mental, and moral health, that we may present to the Lord our bodies--not an offering corrupted by wrong habits but--"a living sacrifice, holy, acceptable unto God." {FLB 116.6}

There are many hard sayings in the Bible and God does not want us to water His words down to avoid controversy. We must accept that controversy must come. Though we do not look for it, if we lift up God's truth IT WILL COME!!!!!! Even Jesus understood this. Notice:

Christ said of Himself, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Matthew 10:34. The Prince of Peace, He was yet the cause of division. He who came to proclaim glad tidings and to create hope and joy in the hearts of the children of men, opened a controversy that burns deep and arouses intense passion in the human heart. And He warns His followers, "In the world ye shall have tribulation." "They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for My name's sake." "Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death." John 16:33; Luke 21:12, 16. {AA 84.2}

Finally, as far as the idea of me "urging" the members in the appeal. I leave it with you to explain what you mean by "urging".

However, what I do know is:

"At the close of every meeting, decisions should be called for." *Testimonies, vol. 6, p. 65, 65.*

"In every discourse fervent appeals should be made to the people to forsake their sins and turn to Christ." *Testimonies, vol. 4, p. 396.*

Brother Dwayne Lemon  
Maranatha